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## PART I OF WEEKLY REPORT.

**List of Indian Newspapers and Periodicals.**

[As it stood on the 1st July 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Assamese.</i>				
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
	<i>Bengali.</i>				
2	"Alaukik Rahasya" (P) ...	Calcutta ...	Monthly ...	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	"At-Islam" (P) ...	Do. ...	Do. ...	Akram Kham ...	500
4	" <b>Alochana</b> " (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	"Ananda" (P)	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
6	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Brahmo ; age 45 years.	200
7	"Antapur" (P)...	Do. ...	Do. ...	Biraj Mohini Ray, Brahmo ; age 30 years.	600
8	"Archana" (P)	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
9	"Arghya" (P)	Do. ...	Do. ...	Sures Ch. Palit, Hindu, Kayastha ; age 33 years.	700
10	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
11	"Avasar" (P) ...	Calcutta ...	Do. ...	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
12	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
13	"Baidya Sammilani" (P) ...	Do. ...	Do. ...	Bikrampur, Ambastha Sammilani. Dacca,	1,000
14	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly ...	Surendra Mohan Adhikary ...	500
15	"Baisya Patrika" (P) ...	Jessore ...	Monthly ...	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
16	"Balak" (P) ...	Calcutta ...	Do. ...	J. M. B. Duncan ...	5,500
17	"Bamabodhini Patrika" (P)	Do. ...	Do. ...	Sukumar Dutt, Brahmo ; age 43 years.	700
18	" <b>Bangabandhu</b> " (P)	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo ; age 57 years.	150
19	"Bangal Mahila" (P) ...	.....	Do. ...	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 45 years.	.....
20	"Bangali" (N)	Calcutta ...	Daily ...	The Hon'ble Babu Surendra Nath Banarji ; Brahmin ; age 69 years.	4,000
21	"Bangaratna" (N)	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	400
22	" <b>Bangavasi</b> " (N)	Calcutta ...	Do. ...	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
23	" <b>Bankura Darpan</b> " (N).	Bankura ...	Do. ...	Rama Nath Mukharji ; age 54 years	453
24	" <b>Barisal Hitaishi</b> " (N)	Barisal ...	Do. ...	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
25	" <b>Basumati</b> " (N) ...	Calcutta ...	Weekly ...	Sasi Bhushan Mukherji and Hari-pada Adhikary ; age 48 years.	14,000
26	" <b>Banddha Bandhu</b> " (P) ...	Do. ...	Monthly ...	Sriman Purnananda Swami, age 32 years.	750
27	" <b>Bhakti</b> " (P) ...	Howrah ...	Do. ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
28	" <b>Bharat Laxmi</b> " (P) ...	Calcutta ...	Do. ...	Raddha Nath De, Subarnabanik ; age about 35 years.	1,000
29	" <b>Bharati</b> " (P) ...	Do. ...	Do. ...	Mani Lal Ganguli Brahmo ; age about 32 years.	1,700
30	" <b>Bharatmahila</b> " ...	Dacca ...	Do. ...	Srimati Saraju Bala Dutta, Brahmo ; age 34 years.	450
31	" <b>Bhisak Darpan</b> " (P) ...	Calcutta ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
32	" <b>Bharatbarsha</b> " (P) ...	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhu-shan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
33	" <b>Bidushak</b> " (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
34	" <b>Bijnan</b> " (P) ...	Do. ...	Do. ...	Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
35	" <b>Bikrampur</b> " (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
36	" <b>Birbhum Varta</b> " (N) ...	Suri ...	Weekly ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
37	" <b>Birbhumi</b> " (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
38	" <b>Birbhum Vasi</b> " (N) ...	Rampur Hat ...	Weekly ...	Satkowri Mukherji, Hindu, Brahmin ; age 45 years.	700
39	" <b>Brahman Samaj</b> " (P) ...	Calcutta ...	Do. ...	Pandit Basanta Kumar Tarkanidhi...	1,000
40	" <b>Brahma Vadi</b> " (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo ; age 52 years.	660
41	" <b>Brahma Vidya</b> " (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
42	" <b>Burdwan Sanjivani</b> " (N).	Burdwan ...	Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
43	" <b>Byabasay O Baniya</b> " (P) ...	Calcutta ...	Monthly ...	Sachindra Prosad Basu, Brahmo ; age 37 years.	900
44	" <b>Chabhis Pargana Vartavaha</b> " (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
45	" <b>Charu Mihir</b> " (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800
46	" <b>Chhatra</b> " (P) ...	Dacca ...	Monthly ...	Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
47	" <b>Chikitsa Prakas</b> " (P) ...	Nadia ...	Do. ...	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
48	" <b>Chikitsa Sammilani</b> " (P)...	Calcutta ...	Do. ...	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
49	" <b>Chikitsa Tatva Vijnan</b> " (P) ...	Do. ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
50	" <b>Chinsura Vartavaha</b> " (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
51	" <b>Dainik Chandrika</b> " (N).	Calcutta ...	Daily except on Thursdays.	Panchcowri Banerji, Hindu, Brahmin ; age 48 years.	4,000



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	<i>Bengali—continued.</i>				
52	" <b>Dainik Basumati</b> " (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin; age about 48 years, and others.	3,000
53	" <b>Dacca Prakas</b> " (N)	Dacca	Weekly	Sasi Bhushan Biswas. Hindu, Kayastha.	800
54	"Darsak" (N)	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin; age about 40 years.	2,000
55	"Dharma-o-Karma" (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
56	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
57	"Dharma Pracharak" (P)	Do.	Monthly	Nrisingha Ram Mukheji Hindu, Brahmin; age 52 years.	2,000
58	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya; age 54 years.	2,500
59	"Diruba" (P)	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 38 years.	490
60	"Education Gazette" (N)	Chinsura	Weekly	Kumatdeo Mukherji, Brahmin; age 25 years.	1,500
61	" <b>Faridpur Hitaishini</b> " (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 78 years.	900
62	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 37 years.	2,000
63	"Gambhira" (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha; age about 35 years.	300
64	"Gand-duta" (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu Baidya.	400
65	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha; age 57 years.	3,000
66	"Hakin" (P)	Do.	Do.	Masihar Rahaman, Muhammadan; age 32 years.	500
67	"Sri Gauranga Sevaka" (P)	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin; age 57 years.	600
68	"Hindu Ranjika" (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan; age 41 years.	290
69	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
70	" <b>Hitavadi</b> " (N)	Calcutta	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin; age 50 years.	37,000
71	" <b>Islam-Rabi</b> " (N)	Mymensingh	Do.	Maulvi Maziuddin Ahmad, Muslim; age about 34 years.	700
72	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist; age 57 years.	700
73	" <b>Jagaran</b> " (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
74	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin; age 31 years.	600
75	"Jangipur Samoad" (N)	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
76	"Janmabhumi" (P) ...	Calcutta ...	Weekly ...	Jatindranath Dutta, Hindu, Kayastha ; age 31 years.	300
77	"Jaschar" (N) ...	Jessore ...	Do. ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
78	"Jubak" (P) ...	Santipur ...	Monthly ...	Jnananda Pramanik, Brahmo ; age 40 years	300
79	"Jugi-Sammilani" (P) ...	Comilla ...	Do. ...	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
80	"Jyoti" (N) ...	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
81	"Kajer-Loke" (P) ...	Calcutta ...	Monthly ...	Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
82	"Kalyani" (N) ...	Magura ...	Weekly ...	Bisweswar Mukherji, Brahmin ; age 50 years.	300
83	"Kangal" (P) ...	Calcutta ...	Monthly ...	Akinuddin Pradhan, Muhammadan ; age 20 years.	100
84	"Kanika" (P) ...	Murshidabad ...	Do. ...	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
85	"Karmakar Bandhu" (P) ...	Calcutta ...	Do. ...	Banamali Seth, Hindu, Swarnakar ; age 44 years.	500
86	"Kasipur-Nibasi" (N) ...	Barisal ...	Weekly ...	Pratap Chandra Mukharji, Hindu, Brahmin ; age 69 years.	500
87	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly ...	Upendra Nath Mitra, Hindu, Kayastha ; age 33 years.	750
88	"Khulnavasi" (N) ...	Khulna ...	Weekly ...	Gopal Chandra Mukharji, Hindu, Brahmin ; age 53 years.	350
89	"Krishak" (P) ...	Calcutta ...	Monthly ...	Nikunja Bihari Datta, Kayastha ; age 41 years.	1,000
90	"Krishi Samvad" (P) ...	Dacca ...	Do. ...	Nishi Kanta Ghosh ; age about 35 years.	1,000
91	"Kshristya Bandhav" (P) ...	Calcutta ...	Do. ...	Mathura Nath Nath, Christian ; age about 51 years.	500
92	"Kushadaha" (P) ...	Do. ...	Do. ...	Jagindra Nath Kundu, Brahma ; age 37 years.	500
93	"Mahajan Bandhu" (P) ...	Do. ...	Do. ...	Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
94	"Mahila" (P) ...	Do. ...	Do. ...	Revd. Braja Gopal Neogi, Brahma ; age 60 years.	200
95	"Mahila Bandhav" (P) ...	Do. ...	Do. ...	Miss K. Blair ; age 60 years ...	500
96	"Mahishya Mahila" (P) ...	Nadia ...	Do. ...	Srimati Krishna Bhabani Biswas, Hindu, Kaibarta.	300
97	"Mahisya Samaj" (P) ...	Do. ...	Do. ...	Narendra Nath Das, Hindu, Kaivarta	1,200
98	"Mahisya-Surhid" (P) ...	Diamond Harbour ...	Do. ...	Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
99	"Malancha" (P) ...	Calcutta ...	Do. ...	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
100	"Malda Samachar" (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
101	"Manasi" (P) ...	Calcutta ...	Do. ...	Maharaja Jagadindra Nath Ray, Hindu, Brahmin ; age 40 years.	2,000
102	"Mandarmala" ...	Do. ...	Do. ...	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
103	"Medini Bandhab" (N)	Midnapore ...	Weekly ...	Gossaindas Karan, Hindu, Satgope ; age 26 years.	500
104	"Midnapore Hitalshi" (N).	Do. ...	Do. ...	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
105	"Moslem Hitalshi" (N).	Calcutta ...	Do. ...	Shaikh Abdur Rahim and Mozummul Haque.	6,300
106	"Muhammadi" (N) ...	Do. ...	Do. ...	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
107	"Mukul" (P) ...	Do. ...	Monthly ...	Hem Chandra Sarkar, Brahmo ; age 40 years.	450
108	"Murshidabad Hitalshi" (N).	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
109	"Nabagraha Prasanga" (P)	Mymensingh ...	Monthly ...	.....	.....
110	"Nandini" (P) ...	Howrah ...	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
111	"Natya Mandir" (P) ...	Calcutta ...	Monthly ...	Mani Lal Banerji, Hindu, Brahmin ; age 31 years.	700
112	"Narayan" (P) ...	Do. ...	Do. ...	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
113	"Nava Vanga" (N) ...	Chandpur ...	Weekly ...	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
114	"Nayak" (N) ...	Calcutta ...	Daily ...	Panchowri Banarji Hindu, Brahmin ; age 48 years.	200
115	"Navya Bharat" (P)	Do. ...	Monthly ...	Devi Prasanna Ray Chaudhuri, Brahmo ; age 62 years.	1,000 to 1,500
116	"Nihar" (N) ...	Contai ...	Weekly ...	Madhu Sudan Jana, Brahmo ; age 55 years.	500
117	"Nirjhar" (P) ...	Calcutta ...	Quarterly ...	Prish Chandra Ray, Kayastha ; age about 50 years.	500
118	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly ...	Fazlar Rahman, Muhammadan ; age 30 years.	500
119	"Pabna Hitalshi" (N)	Pabna ...	Do. ...	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
120	"Pakshik Patrika" (P) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
121	"Pallvasi" (N) ...	Kalna ...	Weekly ...	Sashi Bhushan Banarji, Hindu, Brahmin ; age 48 years.	300
122	"Pallivarta" (N) ...	Bongong ...	Do. ...	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
123	"Pantha" (P) ...	Calcutta ...	Monthly ...	Rajendra Lal Mukharji ...	800
124	"Pataka" (P) ...	Do. ...	Do. ...	Hari Charan Das, Hindu, carpenter by caste.	500
125	"Prabhini" ...	Do. ...	Weekly ...	Panchkari Banerji, Hindu, Brahmin	3,000
126	"Prachar" (P) ...	Jayanagar ...	Monthly ...	Rev. G. C. Dutt, Christian ; age 48 years.	1,400
127	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly ...	Purna Chandra Chakraverti, Kairvarta, Brahmin ; age 32 years.	210
128	"Prajapati" (P) ...	Do. ...	Monthly ...	Jnanendra Nath Kumar ...	1,500



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
129	"Prantavasi" (N)	Netrakona	Fortnightly	Jogee Chandra Chowdhuri, Brahmin	800
130	"Prasun" (N)	Katwa	Weekly	Banku Behari Ghosh, Hindu, Goala ; age 44 years.	715
131	"Pratijua" (N)	Calcutta	Do.	Jatindra Lal Mukharji, Brahmin ; age 28 years.	500
132	"Pratikal" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
133	"Pratima" (P)	Calcutta	Monthly	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
134	"Prativasi" (P)	Do.	Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
135	"Pravasi" (F)	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo ; age 56 years.	5,000
136	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 31 years.	300
137	"Rahasya Prakash" (P)	Do.	Do.	Purna Chandra De, Subarnabanik ; age 34 years.	300
138	"Rajduti" (P)	Do.	Do.	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
139	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 48 years.	400
140	"Rangpur Sahitya Parishad Patrika" (P)	Do.	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
141	"Ratnakar" (N)	Asansol	Weekly	Abdul Latif ; age 35 years ; Muhammadan.	783
142	"Sabuj Patra" (P)	Calcutta	Monthly	Pramatha Nath Chaudhuri, Brahmo ; age about 40 years.	500
143	"Sahitya" (P)	Do.	Do.	Suresh Chandra Samajpati ; age about 47 years.	3,000
144	"Sahitya Parishad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 50 years.	2,800
145	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
146	"Sahitya Samvad" (P)	Howrah	Do.	Pramatho Nath Sanyal, Hindu, Brahmin ; age 35 years.	1,300
147	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
148	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das, Hindu, Mahisya ; age 35 years.	450
149	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
150	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
151	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste	200
152	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahmo ; age about 42 years.	300
153	"Sammilani" (P)	Do.	Monthly	Bijay Krishor Acharyya, B.A., LL.B., Christian ; age 47 years.	400
154	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
155	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	6,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
156	"Sankalpa" (P) ...	Calcutta ...	Monthly ...	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
157	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
158	"Santosh" (P) ..	Mymensingh ...	Monthly ...	Mohim Ch, Chakdar, Hindu, Kayastha ; age 40 years.	500
159	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha ; age 50 years.	500
160	"Sebak" (P) ...	Dacca ...	Do. ...	Surendra Sasi Dutta; age 35 years ...	300
161	"Senapati" (P) ...	Calcutta ...	Do. ...	Revd. W. Carey ; age 58 years ...	200
162	"Serampore" (N) ...	Serampore ...	Weekly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
163	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	8,000
164	"Saurabha" ...	Dacca ...	Do. ...	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
165	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
166	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey ; age 57 years ...	125
167	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
168	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
169	"Snehamayi" (P) ...	Do. ...	Monthly ...	Revd. A. L. Sarkar ...	700
170	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo ; age 37 years.	250
171	"Sri Nityananda Sebak" (P)	Murshidabad ...	Do. ...	Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
172	"Sri Baishnav Dharma Prachar" (P).	Burdwan ...	Do. ...	Krishna Behari Goswami, Brahmin ; age 30 years.	300
173	"Sri Sri Krishna Chaitanya Tattwa Pracharak" (P) ...	Calcutta ...	Do. ...	Dr. Priya Nath Nandi, age 56, years	150
174	"Sri Sri Nitya Dharma" (P)	Kalighat ...	Do. ...	Satya Nath Biswas ...	300
175	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
176	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do. ...	Weekly ...	Nisi Kanta Sen, Hindu, Baidya age 32 years.	1,200
177	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
178	"Suprabhat" (P) ...	Calcutta ...	Do. ...	Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
179	"Suraj" (N) ...	Pabna ...	Weekly ...	Manmatha Nath Sanyal ...	500
180	"Suhrit" (P) ..	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo ; age 31 years.	300
181	"Surabhi" (P) ...	Contai ...	Do ...	Baranashi Banerji, Hindu, Brahmin ; age 46 years.	300
182	"Swarnakar Bandhav" (P)	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
183	"Swastha Samachar" (P)...	Calcutta	Monthly	Dr. Kartik Chandra Bose, M.B. ...	4,000
184	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli ; age 33 years.	600
185	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
186	"Tapaban" (P) ..	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
187	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
188	"Tattwa Manjari" . ...	Do.	Monthly	Kali Charan Basu ; age about 42 years.	600
189	"Tattwa-bodhini Patrika"...	Do.	Do.	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
190	"Theatre" (N)* ...	Do.	Weekly	Moni Lal Banerji, Brahmin ; age about 30 years.	800
191	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
192	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukherji ...	900 to 1,000
193	"Triveni" (P) ...	Gacha	Do.	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
194	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad ...	600
195	"Uchchasa" (P) ...	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
196	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda ...	1,500
197	"United Trade Gazette" (P)	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
198	"Upasana" (P) ...	Murshidabad	Do.	Radha Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
199	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others.	1,000
200	"Vartavaha" (N) ...	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
201	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya ...	500
202	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
203	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
204	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya ; age 38 years.	1,000
205	"Yamuna" (P) ...	Calcutta	Monthly	Phanindra Nath Pal, B.A., Kayastha ; age 32 years.	900
206	"Yubak" (P) ...	Do.	Do.	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
207	"Ananda Mohan College Magazine." (P).	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
208	"Bangavasi College Magazine" (P).	Calcutta	Do.	G. C. Basu ; Hindu Kayastha ; age 49 years.	600
209	"Commercial Advertiser" (N)	Do.	Weekly	Radha Kissen Mukherji, Hindu, Brahmin ; age 50 years.	250

\* Suspended



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
210	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin	500
211	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhusan Dutt Roy, Baidya; age 48 years.	500
212	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
213	"Fraternity" ...	Calcutta	Quarterly	Rev. W. E. S. Holland	200
214	"Jagannath College Magazine" (P).	Do.	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
215	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
216	"Rangpur Dikprakash" (N).	Rangpur	Weekly	Pramatha Nath De	300
217	"Sanjaya" (N)	Faridpur	Do.	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
218	"Scottish Churches College Magazine" (P).	Calcutta	Five issues in the year.	Rev. J. Watt, M.A., and S. C. Ray	1,200
219	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	300
<i>Gar.</i>					
220	"Achikni Ribeng" (P)	Calcutta	Monthly	E. G. Phillips	550
221	"Phring Phring" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
222	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	3,000
223	"Bir Bharat" (N)	Do.	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 32 years.	1,500
224	"Calcutta Samachar" (N)	Do.	Do.	Amrita Lal Chakravarti; Hindu, Brahmin; age about 60 years.	2,000
225	"Chota Nagpur Dut Patrika" (P).	Ranchi	Monthly	Rev. E. H. Whitley, Christian	450
226	"Daily Price List" (N)	Calcutta	Do.	Bhupat Ram	250
227	"Dainik Bharat Mitra" (N).	Do.	Daily	Babu Ram Parad Kar, Hindu, Kshatriya; age 33 years.	2,500
228	"Daragar Daptar" (P)	Do.	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 29 years.	800
229	"Hindi Vangavasi" (N)	Do.	Weekly	Harikisan Joahar, Hindu, Kshatriya; age 39 years.	5,500
230	"Jaina Siddhanta Bhaskar" (P).	Do.	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	.....
231	"Manorajan" (P)	Do.	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 52 years.	500
232	"Marwari" (N)	Do.	Weekly	Iswar Prasad Sharma, Hindu, Brahmin; age 44 years.	300
233	"Ratnakar" (P)	Do.	Monthly	Hari Kissen Joabar, Hindu, Kshatriya; age 38 years	1,000
234	"Swastha Samachar" (P)	Do.	Do.	Dr. Kartic Chandra Bose, Hindu, Kayastha; age 45 years.	450

Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Parvatiya.</i>				
235	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Revd. G. P. Pradhan, Christian ; age 62 years.	400
	<i>Persian.</i>				
236	"Hablu Matin" (N) ...	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
	<i>Poly-lingual.</i>				
237	"Printers' Provider" (P) ...	Calcutta	Monthly	S. T. Jones ...	500
	<i>Sanskrit.</i>				
238	"Vidyodaya" (P) ...	Calcutta	Monthly	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 33 years.	500
	<i>Bengali-Sanskrit.</i>				
239	"Aryya Prabha" (P) ...	Chittagong	Monthly	Kunja Behari Tarkasiddhanta. Brahmin.	500
240	"Hindu Patrika" (P) ...	Jessore	Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
241	"Sri Vaishnava Sevika" (P)	Calcutta	Do.	Hari Mohan Das Thakur ...	400
	<i>Urdu.</i>				
242	"Anwar-ul-Akhbar" ...	Calcutta	Daily	Man'avi Muhammad Irshad Hossain, Muhammadan ; age 40 years.	800
243	"Negare Bazm" (P) ...	Do.	Monthly	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
244	"Refaqut" (N) <sup>o</sup> ...	Do.	Daily	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
245	"Resalat" (N) ...	Do.	Do.	Maulvi Golam Hossain, Muhammadan ; age about 31 years.	2,000
246	"Resalat" (P) ...	Do.	Monthly	Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
247	"Safir" (N) ...	Do.	Daily	Hakim Ali Hussain Safir ...	1,000
248	"Tandrut" (P) ...	Do.	Monthly	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
249	"Tirmez ee" (N) <sup>o</sup> ...	Do.	Daily	Saiyid Ali Asgar Termzel, Muhammadan ; age about 25 years.	200
	<i>Uriya.</i>				
250	"Utkal Varta" ...	Calcutta	Weekly	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

\* Suspended.



*Additions to and alterations in the list of Indian newspapers as it stood on 1st July 1915.*

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Marmabani (N.) ...	Calcutta ...	Weekly ...	.....	.....
2	Tarjoman (N.) ...	Do. ...	Daily. ...	.....	.....
3	Durbin (N.) ...	Do. ...	Do. ...	.....	.....
4	Rayat (N.) ...	Do. ...	Weekly ...	.. ...	.....
5	Albalagh (N.) ...	Do. ...	Do. ...	.....	.....





## I.—FOREIGN POLITICS.

THE *Dainik Bharat Mitra* (Calcutta) of the 9th December says that the English Colonies are virtually independent; but they are not quite satisfied with the amount of self-government they enjoy. They want more and will very soon get more rights. British statesmen have declared in clear language that the Empire will be organised on a newer basis and the Colonies will be given a share in the administration of the Empire. Let those who say that the time has not yet come to agitate for self-government, pause and think what this will mean for India, which has been dishonoured by the self-governing Colonies. When the Colonies get a share in the administration of the Empire, then what will the state of poor India be. This is what we should consider to-day. At present we look to Great Britain only for the redress of our grievances, but in future we shall have to look to the Colonies also.

There are some people who think that it is disloyal to agitate for self-government at present, but these very people admit that the Colonies, which are demanding a larger share of administrative rights in the Empire, are loyal.

Referring to the help which the Colonies are giving England during this war, the paper says that India has done the same thing, but in a larger degree. The services which the Colonies have rendered can in no way be superior to those rendered by India. What services have the Colonies rendered that they claim more extensive rights than they enjoy now? None at all.

The paper concludes by saying that India should agitate during the war as the Colonies are doing.

2. The *Hitavadi* (Calcutta) of the 10th December writes:—

About Persia.

There have been disturbances in Persia and Sir Edward Grey has admitted that he did not receive timely information. What was this delay due to? What is the British Ambassador at Teheran doing?

DAINIK BHARAT  
MITRA.  
Dec. 9th, 1915.

HITAVADI,  
Dec. 10th, 1915.

## II.—HOME ADMINISTRATION.

## (a)—Police.

3. The *Hitavadi* (Calcutta) of the 10th December writes that Mr. Hughes-Buller recently reproached the Bengali public for their timidity and failure to cope with dacoits.

Dacoity and the police.

But the public are either wholly unarmed or do not possess the same number of arms as those possessed by the dacoits, so they do not venture to face them. During the *Bakr-Id* riots which took place in Calcutta some years ago, the police, in spite of their possessing firearms, could not stop the looting. No matter how much curious logic officials resort to, with intent to prove the uselessness of giving firearms to the people, it is an indubitable fact that if at least our wealthy men are allowed firearms, dacoities will necessarily decrease. Let Government test the truth of this theory by making an experiment. The failure of the police to detect the dacoits is encouraging them; they know they are practically immune from arrest. The police here are not as ingenious as the European or American police. Why cannot Government select some Indian officers and send them to Europe for training? Such a step would mark the beginning of real improvement in the force. At present all the improvement is confined to the raising of the salaries of police officers. Rewards are said to be a great incentive to police officers, but is not there a risk of their being tempted to get up false cases? The fact is, the public expect the police to be more successful in detecting criminals. It will not do for the police only to blame the public for their remissness in helping them. Crime would decrease if more criminals were arrested than hitherto.

HITAVADI,  
Dec. 10th, 1915.



BANGAVASI,  
Dec. 11th, 1915.

4. The *Bangavasi* (Calcutta) of the 11th December is greatly alarmed at the frequency of dacoities in Bengal and writes :—

"Where lies the remedy"—Frequency of dacoities in Bengal and the proposed relaxation of the Arms Act.

If in a well-policed city like Calcutta dacoits can do whatever they like, there is no knowing what the state of things is in the mufassal, where the people are even more helpless and less protected. The mischief will not be remedied unless Government allows the public to possess arms. Within the last ten years police expenditure has risen from Rs. 45,00,000 to Rs. 95,00,000 and yet dacoities are steadily increasing. The Inspector-General of Police, however, wants to blame the people for this. He says :—

"The Indian press has vehemently and insistently suggested that a relaxation of the Arms Act is the only panacea for the evil of dacoity, yet no fewer than 21 cases of ordinary dacoity and four cases in which *bhadralok* were concerned have come to my notice in which the complainants and villagers had arms and might have used them, but did not. The timorous and in some cases cowardly characteristics of the population constitute one of the greatest difficulties of the Bengal Police in protecting the population from violent crime."

But this is not the first occasion on which the charge of cowardice has been laid against the door of Bengalis. From Lord Macaulay down to the Chunagully Eurasian, no one has ever hesitated in aspersing the Bengali. We are not, therefore, surprised at Mr. Hughes-Buller's remarks but are rather amused at his want of intelligence. Timorousness or cowardice is not a thing which is the personal property of any man. No nation likes to be called cowardly. Just as a sharp weapon loses its edge by disuse, the Bengali, and, for the matter of that, the Sikh, the Gurkha and the Marhatta as well, is steadily deteriorating in physical strength. The *Pioneer* also takes this view when it says :—

"The long reign of internal peace has directly affected the character of the population; the traditions of military supremacy among the Sikhs are dying out; the Punjabi Muhammadans are more intent on the cultivation of their lands, secure in the possession of such property as they can accumulate; while the once restless Pathan tribes within the border are not allowed to follow the examples thus set before them."

It is these Pathans, Sikhs and Punjabis who showed unparalleled heroism on the battlefield fifty years ago when they possessed physical prowess and independent ideas; but want of physical culture has brought about a most lamentable change, which many a high military officer now views with alarm. This degeneration of the military races of India should be checked in time, or else it will be impossible to recruit for the Indian army in future. If 50 years can have worked such a marked change in the Sikhs and the Pathans, is it at all strange that the Bengalis, who have for a very long time led a peaceful life and have been worn out with malaria and famine, should be what they are? They were not weak in the olden days, and even now it is by no means right to call them cowards. History tells us that there were Bengali soldiers in the armies of the Moghul Emperors, and that many Bengali Generals performed wonderful deeds of valour. We all know how Bengali soldiers fought for the English in the battle of Plassey. But now there is not a single Bengali in the army, the doors of military service being closed to him. Want of opportunities has made the Bengali forget his knowledge of military science, but he has not yet become so weak as to be incapable of using arms. There are still many professional huntsmen and wealthy zamindars who are excellent and fearless sportsmen. Our readers no doubt know how Lieutenant Suresh Biswas earned great renown and glory in Brazil. The weak Bengali can yet be made strong if only Government trusts him with arms or at least relaxes the Arms Act. If this is done, Bengalis will be able to defend themselves against dacoits. Otherwise, it is only doing them a mean injustice to call them cowards. May we, in this connection, ask Mr. Hughes-Buller whether he has ever ascertained the truth of the police reports on which he has based his opinion? Even supposing that there have been a few instances in which people having arms did not use them against dacoits, would one be justified in accusing the whole Bengali race of cowardice? Besides, the firearms which Bengalis generally



possess are meant only for shooting birds and are of no use against the Mauser pistols carried by the present-day, dacoits. Still, the sons of a zamindar in the Nadia district recently fought against armed dacoits and one of them even lost his life in the fight. The heroism of these two brave young men compares favourably with that of any Englishman. Has not Mr. Hughes-Buller found any instance of such heroism on which he could base a better opinion of Bengali courage? Of course if he is intent upon finding fault, we have nothing to say. In conclusion, we earnestly request Government to allow selected respectable men in every village to keep arms at least as an experimental measure for a year. We are confident that dacoities will then cease. Indeed, it is gradually becoming impossible for our countrymen to protect themselves against dacoits.

"Where lies the remedy"—Frequency of dacoities in Bengal and the proposed relaxation of the Arms Act.

5. The *Bangali* (Calcutta) of the 10th December writes in the same strain as above regarding the dacoities which are being committed in Calcutta and the mufassal.

BANGALI,  
Dec. 10th 1915.

6. The *Bangali* (Calcutta) of the 8th December strongly protests against the allegation, made by Mr. Hughes-Buller and taken up with jubilation by the Anglo-Indian

BAN ALI,  
Dec. 8th, 1915.

press, to the effect that if the Bengalis are allowed to keep firearms for use against dacoits, the result will be that the dacoits will get possession of them and use them against their owners. It may be that in one or two instances owners of firearms have not been able to use them against dacoits, but there are also other instances, as, for example, the dacoity which took place near Kachnapara near Baraset, in which even unarmed villagers resisted armed dacoits and fought with them. It cannot, therefore, be justly and honestly said that all Bengalis are cowards. So long as Anglo-Indians persist in calling them cowards, they will not take any advice from them.

7. The *Bangali* (Calcutta) of the 9th December refers to the recent case of dacoity at Kachnapara near Baraset, in which

BANGALI,  
Dec. 9th, 1915.

"The sacrificial knife and axe" two respectable gentlemen, armed only with a sacrificial knife and an axe, fought with the dacoits and seriously wounded three of them, and remarks:—

According to Mr. Hughes-Buller these two gentlemen should be called cowards. Now, would not they have been able to show a much better fight had they been armed with guns? To keep a whole population without arms and to call them cowards if they cannot catch armed dacoits, are things possible only in this country. People who, in spite of being worn out with malaria and want of food, can stand up and fight dacoits are not cowards but heroes. Verily the Bengali may well say that one need not ask the man who has broken his bone why he is crying.

8. Discussing the recent recrudescence of dacoities in Bengal, the

DAINIK CHANDRIKA,  
Dec. 8th 1915.

Recrudescence of dacoities in Bengal.

*Dainik Chandrika* (Calcutta) of the 8th December says that the popular opinion is that these crimes are due mainly to the utterly disarmed and helpless condition of the people. The official view, on the other hand, is that if arms are given to the people, it will enable the dacoits to get possession of firearms more easily, as the people are timid and can easily be frightened into parting with their weapons. This is, of course, wrong. The idea that the Bengalis are timid is false, and if they are, they were not so 50 years ago, and will not be so, if once again they are allowed the privilege of using firearms. Only recently, in the Krishnagar dacoity, a Bengali who possessed firearms made excellent use of them. And near Baraset, on the 14th May last, two Bengali youths—Purna Chandra and Biraj Mohan Mukherji—armed only with hatchets and similar weapons, bravely resisted 20 dacoits armed with guns, etc. Would not these youths have made a proper use of guns had they possessed any?

9. The *Mohammadi* (Calcutta) of the 10th December says that the only remedy for the recent recrudescence of dacoities in Bengal is a relaxation of the Arms Act, so that

MOHAMMADI,  
Dec. 10th, 1915.

people can defend themselves. After all, considering how utterly unarmed and helpless the people are, it is only natural that dacoities should occur. People cannot even keep a big *lathi* at home without objection from the police. The dacoits, even if they choose to commit crime in broad daylight, cannot



possibly be resisted by the populace. It is ridiculous to suggest that people should fight armed dacoits with brickbats and the like. The only safeguard is to allow the people firearms. They have never behaved treacherously and Government should not distrust them.

NAYAK,  
Dec. 9th, 1915.

10. The *Nayak* (Calcutta) of the 9th December writes that the only way to cope with the present-day armed dacoits is to allow the public the unrestricted use of fire-

arms. Of course dacoits may possibly find it easier in such circumstances to obtain firearms, but they will have to meet armed householders, who will be in a better position to resist them than now, and even though they might escape occasionally, they are bound to get caught sooner or later. The arrest of a whole gang under these circumstances will be a great gain.

SANJIVANI,  
Dec. 9th, 1915.

11. The *Sanjivani* (Calcutta) of the 9th December is glad at the decision of Government in the Faridpur gun license case and writes that unless the Arms Act is

repealed thefts and dacoities will not be checked.

NAYAK,  
Dec. 10th, 1915.

12. The *Nayak* (Calcutta) of the 10th December, thanks the Commissioner of Police, Calcutta, for the special measures he is taking to preserve order in Calcutta and prevent dacoities like the recent taxi-cab ones.

BANGALI,  
Dec. 8th, 1915.

13. The *Bangali* (Calcutta) of the 8th December says that the Hon'ble Mr. Hughes-Buller, Inspector-General of Police, has recently issued a circular to the effect that

henceforward head-constables will not be permitted to officiate for Sub-Inspectors on leave. In another part of the same circular it is, however, said that the power of Deputy Inspectors-General and Superintendents to appoint head-constables permanently as Sub-Inspectors is not interfered with. The circular is thus evidently self-contradicting and ambiguous, and the Inspector-General is requested to correct it.

SANJIVANI,  
Dec. 9th, 1915.

14. The *Sanjivani* (Calcutta) of the 9th December takes exception to the new rule framed by the Inspector-General of Police, Bengal, under which head-constables will not be allowed to officiate as darogas. The paper is afraid that this unjust rule will create great discontent among head-constables.

TARJOMAN,  
Dec. 10th, 1915.

15. Commenting upon the bye-laws and rules which have been enforced under the Defence of India Act, and the action of the Provincial Governments for the maintenance of peace, the *Tarjoman* (Calcutta) of the 10th December says that some of these bye-laws and rules are proper and some improper. Indian newspapers have expressed their opinion regarding orders for internment specifying no reasons for the same. But now some fresh developments have taken place. The Provincial Governments now pass orders forbidding certain persons, who are suspected of creating unrest, to enter specified areas. A man who is forbidden to enter the Punjab takes shelter in the United Provinces. But the latter Government may not permit him to reside within its territories, because he has been branded as a suspect. Thus he may be expelled from every province he may go to for shelter. Now, the question is, where will this unfortunate man go to. If it is really apprehended that a man will create unrest, then it would be better to keep him under surveillance within a limited area, and Government should defray his necessary expenses. The paper hopes that the Government of Lord Hardinge will pay special attention to this question and will not allow such proceedings under the Defence of India Act.

MOHAMMADI,  
Dec. 10th, 1915.

16. The *Mohammadi* (Calcutta) of the 10th December says that the atmosphere of Calcutta does not seem favourable to the growth of Urdu papers. Many Urdu papers have been started in Calcutta from time to time but none have survived. *Al Hilal*, for example, was killed by the operation of the Press Act in spite of the reputation it had gained during its brief span of existence. The daily Urdu *Hablul Matin* stopped with the cessation of the Balkan war. The *Safir* came to a stop only recently. The *Resalat* and the *Tarjoman* are



still flourishing—the latter largely supplying the place once filled by the *Hamdard* and the *Zamindar* as an outspoken and independent organ of Moslems, in Urdu. The *Ekdam* is another Urdu daily about to be started in Calcutta, and it may be anticipated to be a useful publication. It is curious that in Calcutta the Capital of a Province with 30 million Moslems, there is not a single Bengali Moslem daily. The Urdu papers, in spite of many vicissitudes of fortune, are, on the whole, making a much better show in Calcutta than the Bengali Moslem papers. This fact proves the lifelessness and apathy of Bengali Moslems. Maulana Azad's *Albalag* is another Urdu religious and literary weekly which is being very well conducted.

17. The *Nayak* (Calcutta) of the 9th December writes that in spite of

Bengali newspapers.

all the stringent laws, newspapers enjoy an amount of liberty under British rule such as they

never will enjoy under any other rule, including even the rule of the Indian Princes in the Native States. Unhappily Bengalis do not make a proper use of this liberty. We ought never to forget that the existence of British rule is indispensable to our national development and progress. We ought, therefore, to feel a strong attachment to it. We do, of course, feel such an attachment, but we do not always give adequate expression to it in our writings. The reason probably is to be found in the fact that none of our papers, save the *Nayak*, the *Bangali* and the *Indian Mirror* openly state the names of their editors. Rai Sahib Bihari Lal is not the real editor of the *Bangavasi*, nor is Pandit Chandroday, the acknowledged editor of the *Hitavadi*. The *Basumati* claims to be controlled by a whole set of editors and not by Sashi Bhushan Babu alone. The Press Censor now wants each paper to have a responsible editor, and it is generous and amiable. Censors like Messrs. De, Ray and Khan Bahadur Abdus Sobhan who have saved many a newspaper from disaster. But we cannot expect to be in their good books unless we conform to the law. Present-day editors of Bengali papers in Calcutta are mostly hired servants, so to speak, of youthful proprietors. They write according to dictation and have to content themselves with the lowest remuneration possible. They, therefore, do not care to interview officials or in any way to put themselves to trouble. The real fact is, all papers, not excepting the *Hitavadi*, the *Basumati* and the *Bangavasi*, are really loyal. Let them be placed under English-knowing editors, who must be prepared to interview the Censors from time to time and take instructions from them and thus avoid all possibility of trouble.

NAYAK,  
Dec. 9th, 1915.

(b)—Working of the Courts.

18. The *Bangavasi* (Calcutta) of the 11th December takes exception to

"Light punishment for a serious offence."

the acquittal of one of the accused in the Krishnagar bogus ticket examiner case and the sentence of three months' rigorous imprisonment

passed on the other, and asks Government to take the necessary steps in the matter.

BANGAVASI,  
Dec. 11th, 1915.

19. The *Dainik Bharat Mitra* (Calcutta) of the 8th December approves

Need of a court of appeal to hear cases decided by tribunals established under the Defence of India Act.

of the remarks made by the *Morning Post* of Delhi on the commutation of the sentences in the Lahore conspiracy case by His Excellency the Viceroy and His Honour the Lieutenant-Governor of the Punjab. The *Morning Post* shows the necessity

for appeals from the judgments of the Special Tribunals and suggests that a court of appeal should be established at Delhi for the purpose. The public have not got the same confidence in the judgments of the Special Tribunals as they have in the judgments of the High Courts, as the former tribunals are not purely judicial bodies. The Government of India also has admitted the necessity of appeals from these courts. Then why should the public be deprived of such a right?

DAINIK BHARAT  
MITRA,  
Dec. 8th, 1915.



## (d)—Education.

DAINIK BASUMATI,  
Dec. 14th, 1915.

20. The *Dainik Basumati* (Calcutta) of the 14th December writes of the evil effects of English education in India. It is making the different sections of the population lose

their national individuality, and inculcating habits of luxury in them. In the Punjab it is making the population lose their martial ardour. It does not strengthen our character or improve our capacities. It is time the whole system was entirely changed. Probably after the war, along with other radical administrative changes, this change will also come.

NAYAK,  
Dec. 10th, 1915.

Evil effects of English education in Bengal.

21. The *Nayak* (Calcutta) of the 10th December writes that English education in India has created unrest, discontent and anarchism. We may trace all our woes and sorrows to English education and the desire for luxury it instils in our minds. Its evil effects are gradually making the government of the country impossible. The English have planted this poison-tree with their own hands. A hybrid civilisation has sprung up, which is depriving us of manhood and character. Yet nothing is being done to provide a remedy.

NAYAK,  
Dec. 14th, 1915.

22. We are glad to hear, writes the *Nayak* (Calcutta) of the 14th December, that Mr. Hornell has decided not to prescribe books written by Government servants or Government pensioners as text-books. But if Government servants or pensioners publish books under pseudonyms, how will the fraud be detected? Even members of the Text-Book Committee sometimes publish books for schools under pseudonyms and make large profits out of them. We request Mr. Hornell to get a number of good authors to write books, from which a selection could be made. He should also reconstruct the Text-Book Committee.

NAYAK,  
Dec. 13th, 1915.

Sir Ashutosh Mukherji and text-books for the Sanskrit Title Examination.

23. The *Nayak* (Calcutta) of the 13th December writes :—  
Sir Ashutosh Mukherji has many virtues and is a good hand at palming off asses for horses. Indeed, no one has ever been able to pass such a large amount of bad coins in the Calcutta University as he has. Thanks to Lord Hardinge, his little doings in the University have received a check, but he seems to have changed the *venue* of his work to the Sanskrit College. We hear that he has selected a collection of *Udbhat Slokas* (*Slokas* of unknown authorship) by Babu Purna Chandra De as a text-book for the Sanskrit Title Examination in place of the old classical Sanskrit works. We cannot yet bring ourselves to believe this, but if it be true, it is high time Sir Ashutosh was removed from the Sanskrit Examination Board.

DAINIK CHANDRIKA,  
Dec. 8th, 1915.

24. The *Dainik Chandrika* (Calcutta) of the 8th December refers to Dr. Watson's motion for an enquiry into the cause of the recent rise in the percentage of Matriculation

passes accepted in an amended form by the University Senate, and observes that the inquiry is quite unnecessary. As, however, there is to be an inquiry, let the Committee hold it with utterly unbiassed minds and not with a preconceived opinion like that held by Dr. Watson.

DAINIK BASUMATI,  
Dec. 8th, 1915.

25. The *Dainik Basumati* (Calcutta) of the 8th December can see nothing to be alarmed at the large number of passes in the Calcutta University, and does not think that it would do anybody any harm if, except in the case of Honours, the standard of examination was to be lowered. The larger the number of passes, says the paper, the wider will education spread.

SANJIVANI,  
Dec. 9th, 1915.

26. The *Sanjivani* (Calcutta) of the 9th December does not see anything in the large number of "passes" in the Matriculation Examination that need alarm anybody, and expresses itself against the idea of making that examination stiff. The paper would rather have Government increase the number of colleges in the mufassal, so that the path of high education might be made wider. The journal cannot find any justification for the remarks made by Dr. Watson at the recent meeting of the Calcutta University Senate, and asks the University not to listen to the evil counsel of men like him, and thus hamper high education.



27. The *Dainik Basumati* (Calcutta) of the 13th December says that although Government is spending large sums of money in constructing hostels for students, the students of the Calcutta Medical College are suffering for want of a hostel for their use. These students have often to attend the College from 10 A.M. to 5 P.M., with two or three hours leisure at intervals. These leisure hours they spend in the University Institute or a similar place, playing cards or otherwise whiling away their time. They have also to do night duty. Under the circumstances, a hostel is greatly needed for them.

DAINIK BASUMATI,  
Dec. 13th, 1915.

28. The *Mohammadi* (Calcutta) of the 10th December appeals to Moslem leaders of public opinion to get up an agitation and move Government against Moslem boys in schools being compelled by their Hindu teachers and school-fellows to subscribe towards *Saraswati Puja* and occasional *Barwari* festivities, all of which are idolatrous practices, and are condemned by Islam.

MOHAMMADI,  
Dec. 10th, 1915.

29. The *Hitavadi* (Calcutta) of the 10th December hopes that the Education Department will look into the grievances of the teachers of primary schools under District Boards who have not been receiving their stipends and allowances for the last eight or nine months, owing, it is said, to economies necessitated by the war.

HITAVADI,  
Dec. 10th, 1915.

30. The *Sanjivani* (Calcutta) of the 9th December wants to know why an able and experienced educationist like Babu Jaygopal De, until lately the Superintendent of the Chittagong Normal School, has been dismissed the service.

SANJIVANI,  
Dec. 9th, 1915.

31. Referring to the appointment of Miss Mary Banerji to succeed Miss Sarojini Dutt, B.A., in the Bethune College, the *Sanjivani* (Calcutta) of the 9th December says that the step has been taken without consulting the College Committee and that many things are now being done in that institution without the knowledge of the Committee. Such a state of things, says the paper, is really intolerable.

SANJIVANI,  
Dec. 9th, 1915.

32. The *Bangavasi* (Calcutta) of the 11th December refers to the answer given by the Secretary of State for India to the question asked in Parliament regarding the reason for the resignation of Mr. Abanindra Nath Tagore, Vice-Principal of the Calcutta School of Arts, and writes:—

BANGAVASI,  
Dec. 11th, 1915.

Mr. Chamberlain has no doubt learnt by this time why Mr. Tagore has resigned. What has he got to say now? Of course, since Mr. Tagore's resignation is reported to have been due to his ill-health, we can have nothing to say. We must, however, ask Government to bear in mind that Mr. Tagore's absence from the Art School will seriously injure the cause of Indian art.

33. On the above subject the *Sanjivani* (Calcutta) of the 9th December remarks that students of art will feel Mr. Tagore's absence from the institution very keenly.

SANJIVANI,  
Dec. 9th, 1915.

34. The *Nayak* (Calcutta) of the 10th December suggests that the post of Education Commissioner with the Government of India, held by Mr. Sharp, is quite superfluous and unnecessary, and should be abolished in the interests of economy, which is very necessary in these days of war.

NAYAK,  
Dec. 10th, 1915.

35. The *Hitavadi* (Calcutta) of the 10th December refers to Dr. Sundar Lal's recent Convocation address at Allahabad, on the necessity of starting new colleges in the United Provinces, and wants to know what Government is going to do in the matter.

HITAVADI,  
Dec. 10th, 1915.

36. The *Tarjoman* (Calcutta) of the 11th December expresses great satisfaction at the speech delivered by Sir James Meston, Lieutenant-Governor of the United Provinces, at the Convocation of the Allahabad University, which it characterises as highly judicious and statesmanlike, and remarks that one cannot but be grateful to Sir James Meston for the noble thoughts expressed by him.

TARJOMAN,  
Dec. 11th 1915.



(c)—*Local Self-Government and Municipal Administration.*

MOHAMMADI,  
Dec. 10th, 1915.

37. The *Mohammadi* (Calcutta) of the 10th December, discussing the subject of the prevalence of malaria in Bengal, writes that steps should be taken to improve the drainage of the affected localities and to clear jungle. Unhappily, municipalities and District Boards do not seem to be very active in the matter and probably legislative compulsion will be necessary to rouse them. Another great evil which requires attending to is the practice of retting jute in streams and tanks, the water of which is used for drinking purposes. This practice contaminates the atmosphere of the whole neighbourhood and produces various diseases among the inhabitants. District Boards and municipalities should suspend road-making for some time—for roads are more or less a luxury—and spend the money in establishing charitable dispensaries in all rural areas. At present these dispensaries are few in number, and moreover they do not all keep a sufficient supply of quinine for use by the people of the locality. Post offices too are often found to be short of their supply of pice-packets of quinine. All this should be remedied, and lastly, the medical men in charge of charitable dispensaries should be more honest and dutiful than they are now, taking a real interest in their patients and giving their cases the necessary personal attention.

BANGALI,  
Dec. 13th, 1915.

38. The *Bangali* (Calcutta) of the 13th December says that in India "The cause of malaria." railroads have, by obstructing the drainage of water and consequently causing the soil to become damp, become the most potent cause of the generation of malaria poison. Should the railroads be thus allowed to continue to ruin the country's health? Is it not the duty of Government to remedy the situation and save the lives of the people it governs?

SANJIVANI,  
Dec. 9th, 1915.

39. The *Sanjivani* (Calcutta) of the 9th December laments the culpable neglect of the people of Bengal as well as of Government to improve the condition of the villages, which have been allowed to become hot-beds of disease. The paper also takes exception to Government not spending on village sanitation the money obtained from the people in the shape of cesses.

SANJIVANI,  
Dec. 9th, 1915.

40. The *Sanjivani* (Calcutta) of the 9th December protests against the proposed partition of the Bhadreswar Municipality, which only makes two costly municipalities without adding to the efficiency of either.

CALCUTTA SAMACHAR,  
Dec. 10th, 1915.

41. The *Calcutta Samachar* (Calcutta) of the 10th December says that every municipality in India ought to take a warning from the fate of the Hyderabad (Sindh) Municipality, which has been suspended for three years. One of the reasons for its suspension was the want of civic virtues of the members composing the Municipal Committee. They were merely bent upon securing personal gains. It is also very much to be regretted that even English members of the Committee had to bear the odium of Government's condemnation. The abolition of the municipality at Hyderabad has done a great harm to the public of that place. Government could have protected the people of Hyderabad by asking them to elect other members in the place of those who were found unfit. It is hoped that the Government of India will reconsider its decision and give the Hyderabad people another opportunity, which will gladden the hearts of the people, not only of Sindh, but of the whole of India.

(g)—*Railways and Communications, including Canals and Irrigation.*

HITAVADI,  
Dec. 10th, 1915.

42. The *Hitavadi* (Calcutta) of the 10th December quotes a letter from the *Bengalee*, referring to the conduct of a Eurasian platform Inspector at Sealdah Railway Station in kicking a coolie named Ramsaran, aged about 50, who happened to fall asleep in a retired corner of the platform. If it was necessary to rouse the man, surely some milder means might have been used for the purpose. Steps should be taken to teach this arrogant Eurasian more restraint.



43. The *Dainik Basumati* (Calcutta) of the 14th December writes that Grants for road repairs in Assam. the Assam-Bengal Railway recently managed to secure 20 or 25 lakhs of rupees for repairs to its hill section. On the other hand, the Local Boards of Assam have been told that the Government grants for road improvement will be curtailed this year. Is the necessity for repairing the local roads less than that of repairing the hill section? The fact is, advantages are for the strong and the weak must suffer disadvantages. The poor people who suffer for lack of village roads cannot agitate, and even if they do, their voice will be too weak to reach the ears of the authorities. Hence they are neglected.

DAINIK BASUMATI,  
Dec. 14th, 1915.

44. The *Nayak* (Calcutta) of the 10th December refers to the large canals that are being excavated in the Punjab and hopes that similar extensive canalisation works will be undertaken in Central Bengal, i.e., the area of Bengal bounded by the Hooghly and the Padma-Meghna. Canals are also required for Western and Northern Bengal, where these works will greatly add to the fertility of the soil and improve public health.

NAYAK,  
Dec. 10th, 1915.

(h)—General.

45. The *Dainik Basumati* (Calcutta) of the 13th December writes:—  
New Delhi. The rate at which the construction of New Delhi is proceeding is so slow that at this rate it will take 20 years for the new Capital to be completely built. We have always been opposed to the new Capital scheme on account of the enormous cost which it would involve and the absolute want of any necessity for having a new Capital. The more the construction is proceeding the more is the actual cost exceeding the estimate. Again, where was the necessity for removing the offices hurriedly from Calcutta and consequently spending a large sum of money in the construction of temporary accommodation for them?

DAINIK BASUMATI,  
Dec. 13th, 1915.

46. The *Hitavadi* (Calcutta) of the 10th December hopes that Government, in practising retrenchment, will not be hard on its poor employes, the entire saving from whose salaries will not be of much help to the State Treasury.

HITAVADI,  
Dec. 10th, 1915.

47. The *Hindi Bangavasi* (Calcutta) of the 13th December says that in view of the grave financial condition of the Indian exchequer, there should be a reduction in the salaries drawn by the members of the Indian Civil Service.

HINDI BANGAVASI,  
Dec. 13th, 1915.

48. The *Tarjoman* (Calcutta) of the 10th December says that orders for retrenchment, especially in the Education Department, will materially injure the cause of education. If the aid given to schools is withdrawn, several schools will be abolished. What then will our boys do during the war? But curtailment of expenditure is necessary. No one questions that. If Government makes arrangements for giving technical education to the students and then make them prepare such materials as are necessary during the war, then the aid given to the schools will not appear to be mere waste of money. Expenditure may be curtailed a good deal if the salaries of the members of the Indian Civil Service are reduced, or their allowances wholly stopped. There are other heads where retrenchment is possible. Attention should be paid to these before retrenchment is practised in the Education Department.

TARJOMAN,  
Dec. 10th, 1915.

49. The *Edinburgh Review*, writes the *Bangali* (Calcutta) of the 8th December, is agitating against the high pay of Ministers in England. We Indians, however, who are the poorest people in the world, pay our officials much higher salaries than British Ministers get. The Chief Commissioner of the Central Provinces, the poorest province in India, gets a salary of Rs. 15,000 per annum. Sometimes even a first class Magistrate in India draws, together with allowances, a salary equal to that of a British Minister. Many of the Under-Secretaries of the British Parliament draw salaries less

BANGALI,  
Dec. 8th, 1915.



than the salary of a second class Magistrate in India. Yet England is a much dearer country than India. The reason why India pays such high salaries is that the Indians have no control over the distribution of their country's revenue.

BANGALI,  
Dec. 8th, 1915.

50. A high English official in the Bengal Secretariat, writes the *Bangali* (Calcutta) of the 8th December, is reported to have said that the number of Musalman clerks in the Secretariat offices is very small, and that so long as this number would not be sufficiently large, no Hindu clerk would be appointed. We cannot believe this rumour to be true. Is religion or ability the passport for entrance into Government service? Some officials do actually show anti-Hindu feelings in making appointments. Government should assure the Hindus by making an announcement of its principle in this connection.

SA-JIVANI,  
Dec. 9th, 1915.

51. The *Sanjivani* (Calcutta) of the 9th December does not approve of the proposal for the appointment of a Director of Public Prosecutions in Bengal, which will only add to the expense and complexity of the administration, though doing the public no great good. The paper would not have the appointment created even as a temporary measure.

HITAVADI,  
Dec. 10th, 1915.

52. The *Hitavadi* (Calcutta) of the 10th December refers to the question of the prevalence of corruption among court *amla* and other subordinate public officers, recently discussed in the Bihar Legislative Council, and remarks that Government apparently do not try to suppress this evil. The work of suppression may be difficult, but it should not be left unattempted for that reason.

HITAVADI,  
Dec. 10th, 1915.

53. The *Hitavadi* (Calcutta) of the 10th December refers to the recent appointment of Mr. Maxwell Lefroy as a specialist to improve agriculture in India, and observes that it is glad to see Government moving in this matter. It is to be hoped that its efforts will be crowned with success.

BASUMATI,  
Dec. 11th, 1915.

54. The *Basumati* (Calcutta) of the 11th December asks how Japanese hosiery sells in India at prices lower than the manufacturing cost of such articles here. Most probably the Japanese Government secretly helps the industry with a subsidy. If the Government of India cannot impose countervailing duties on any foreign articles without having clear proof that they are subsidised, it can at least help the Indian industries with money.

DAINIK BASUMATI,  
Dec. 8th, 1915.

55. The *Dainik Basumati* (Calcutta) of the 8th December heartily endorses the remarks recently made by the *Indian Daily News* regarding the need for a protective tariff in India, and hopes that the long-looked for boon will be obtained at last.

BASUMATI,  
Dec. 11th, 1915.

56. The *Basumati* (Calcutta) of the 11th December quotes the *Indian Daily News* to the effect that after the war Government will have to give India a protective tariff in the interest of the industries in the country, which are on the point of destruction through foreign and especially Japanese competition.

DAINIK BHARAT  
MITRA,  
Dec. 11th & 12th, 1915.

57. The *Dainik Bharat Mitra* (Calcutta) of the 11th and 12th December, in the course of a long article, discusses the necessity of adopting means for the protection of industries. England's industries are in a flourishing condition so she does not see any necessity for protection. But the time is fast approaching when England also will have to adopt protective measures to protect her trade against the bounty-fed industries of the European Continent and Japan. The paper asks for the adoption of a protectionist policy by the Government of India.

NAYAK,  
Dec. 8th, 1915.

58. Considering that the war has put a stop to the export of many things from India and that very little food-stuff is being sent out of the country, the *Nayak* (Calcutta) of the 8th December fails to understand why high prices should still prevail in the country and why even rice, fish, milk, meat and vegetables should sell so dear.



59. The *Dainik Bharat Mitra* (Calcutta) of the 12th December expresses great satisfaction that the Government of Bombay has amended the provisions of the Bombay Medical Act to enable municipalities, Local and District Boards to maintain charitable dispensaries conducted under the Ayurvedic system.

DAINIK BHARAT  
MITRA,  
Dec. 12th, 1915.

# VI.—MISCELLANEOUS.

60. The *Grihastha* (Calcutta) for *Kartik* 1322 (B.S.) strongly protests against the law which provides for the sending of only 40 female coolies for every 100 male coolies to the Colonies. The result of this is morally disastrous. Murders and suicides due to domestic quarrels and jealousies, are thus of frequent occurrence among indentured Indian labourers, who are degraded to the level of brutes. Messrs. Macneil and Chimmanlal's proposal to increase the number of female coolies from 40 to 50 will not solve the difficulty. The journal suggests that in the interests of morality, this most unnatural law should be abolished altogether.

GRIHASTHA,  
Kartik 1322, B.S.

61. The *Calcutta Samachar* (Calcutta) of the 8th December is alarmed at the prospect of Punjab Christians, who have been mainly recruited from the sweeper classes, being enlisted in the Indian army. The paper says that the mere fact that these sweepers have become converts to Christianity does not remove the stigma attaching to them by the lowness of their birth. They certainly should not be allowed to rub shoulders with the high caste men of India. The recruitment of these Christian soldiers will not be liked by Hindus.

CALCUTTA SAMACHAR,  
Dec. 8th, 1915.

62. The *Dainik Bharat Mitra* (Calcutta) of the 9th December, in referring to the talk of peace, which is going the round of the press, says that Germany may resort to this dodge to deceive the Allies. No attention should be paid to this until Germany herself proposes the terms. These peace talks divert the minds of the people from the real issues of the war. It is strange that the Censor allows such news to be published. What is really necessary is that the secret plans of Germany should be published, so that the public may know the real situation and come forward and help Government with enthusiasm.

DAINIK BHARAT  
MITRA,  
Dec. 9th, 1915.

63. We Indians, writes the *Dainik Basumati* (Calcutta) of the 10th December, welcome the rumours about peace, for, peace will re-establish trade and remove the distress which the war has caused among us. But, as a matter of fact, peace is now impossible. Although Germany has up till now been victorious in every direction, the preparations which the Allies, and especially England, are making, will in the long run bring about her defeat. The Allies will not, therefore, listen to any proposal of peace which will not provide for the complete destruction of German militarism. As a last resort Germany will strike hard on the French and Balkan fronts. When this will have been checked, the Allies will be victorious.

DAINIK BASUMATI,  
Dec. 10th, 1915.

64. Madam Juliet Adem, of France, writes the *Dainik Basumati* (Calcutta) of the 10th December, has prophesied that in the long run Germany will be beaten by the Allies, the German Empire will be shattered and England will be covered with glory unequalled on the face of the earth. May this prophecy be true.

DAINIK BASUMATI,  
Dec. 10th, 1915.

65. The *Resalat* (Calcutta) of the 9th December says that the visit of Mr. Asquith and three Statesmen to France for the purpose of consulting the French Government is a unique event. Even at the time of the Crimean war such an event did not take place. Fortunately the Allies have come to realise that the time has come for concerted action, and hope that this will enable them to crush the enemy more effectively. It is possible that the visit of the British representatives may have led to the establishment of a joint committee to deliberate on the complexities which have arisen in the Balkans, because serious danger is apprehended in that region.

RESALAT,  
Dec. 9th, 1915.



The paper quotes the opinion of the *Berliner Tageblatt* regarding the visit of Lord Kitchener to the Balkans, according to which he is represented to have gone there only for the sake of safeguarding British interests, namely, the protection of Egypt and India. The intention of the German paper seems to be this, that it wants to impress M. Briand with the idea that France has no connection whatsoever with the Balkans and with the attack which Germany wants to deliver on Egypt. M. Briand will not probably entertain such narrow views.

BANGALI,  
Dec. 9th, 1915.

66. The *Bangali* (Calcutta) of the 9th December extols the noble self-sacrifice of the peoples of Great Britain—the English, the Welsh, the Scotch and the Irish—

whose unity has made that country so great. The paper refers to the story of the Irish prisoners of war who scornfully rejected the Kaiser's offer of forming them into an army which would fight for Ireland's freedom, and says that their noble example of patriotism ought to be followed by Indians.

DAINIK BASUMATI,  
Dec. 9th, 1915.

"Against officers—Women, the cause of the mischief."

Lord Newton's, Lord Haldane's and Lord Crewe's replies to it.

DAINIK BHARAT  
MITRA,  
Dec. 11th, 1915.

The ill-treatment of British and black prisoners of war by Germany."

67. The *Dainik Basumati* (Calcutta) of the 9th December publishes substances of Lord St. Davids' speech in the House of Lords accusing officers of the British army in France of dissoluteness and neglect of duty, and of that day when the allied forces will enter Berlin and give the Germans a taste of what war actually is.

DAINIK BASUMATI,  
Dec. 8th, 1915.

68. The *Dainik Bharat Mitra* (Calcutta) of the 11th December says that the just retribution for the ill-treatment which is being accorded by Germany to the British and black prisoners of war will come on that day when the allied forces will enter Berlin and give the Germans a taste of what war actually is.

DAINIK BHARAT  
MITRA,  
Dec. 8th, 1915.

69. The *Dainik Basumati* (Calcutta) of the 8th December writes that the pinch of scarcity is already being felt in Germany, who will be starved by England into surrender before long.

70. The *Dainik Bharat Mitra* (Calcutta) of the 8th December says that the cause of Serbia's present plight may be summed up thus:—

- (1) The perfidy of Greece, who failed to act according to the Græco-Serbian treaty, when Bulgaria attacked her.
- (2) Bulgaria's participation with Germany in the war.
- (3) The failure of the Allies in giving Serbia timely aid.

Referring to the help which is being given to Serbia now, the paper quotes the opinion of the *Statesman*, which says that it is strange that the help which is being given now was not given before.

The paper further remarks that in spite of the questions which are being asked in Parliament, it has not yet transpired why help was not given to Serbia in time.

The paper concludes by quoting the opinion of Dr. Dillon, who criticises unfavourably on the attitude maintained by Rumania at this juncture and does not place his reliance on her at all.

HITAVADI,  
Dec. 10th, 1915.

71. The *Hitavadi* (Calcutta) of the 10th December writes that Serbia is now in the same predicament as Belgium—most of her territory has passed into the enemy's hands. The attitude of Greece and Rumania is still somewhat obscure and will not be quite clear, until some time has elapsed.

Continuing, the same paper writes that apparently the struggle in the Balkans is going to be a severe one. The reports received are more or less contradictory and all that is known for certain is that the Serbs have sought shelter in Montenegro and Albania and may come out again when help from the Allies reaches them.

BASUMATI,  
Dec. 11th, 1915.

72. In giving a brief account of the week's telegrams from the Russian front, the *Basumati* (Calcutta) of the 11th December says that there seems to be a lull there, similar to that in France and Belgium. Near Dunaberg, however, the Russians are reported to be still advancing.



73. The *Basumati* (Calcutta) of the 11th December writes:—

Italy. It is evident that the Italians are not being able to score much success. Of course, there is the Alpine snowfall. But the Austrians are making great efforts, and in some places with success, in spite of it. Why then are the Italians still unable to take Gorze?

BASUMATI,  
Dec. 11th, 1915.

74. The *Basumati* (Calcutta) of the 11th December thinks that the Germans will, most probably, show some vigorous activity on the western front with the object of preventing France and England from sending troops to the east.

BASUMATI,  
Dec. 11th, 1915.

75. The *Mohammadi* (Calcutta) of the 10th December writes that the Englishman has recently published the views expressed to an Australian newspaper correspondent by Earl Brassey concerning the Gallipoli expedition. His Lordship is reported to have said that all high military officers on the spot are unanimous in regarding the expedition as a serious blunder and that it was undertaken only at the instigation of Russia, who promised at the outset to carry on the struggle against Turkey most vigorously.

MOHAMMADI,  
Dec. 10th, 1915.

76. The *Nayak* (Calcutta) of the 13th December writes:—

"About the war." Unlike certain other papers we do not write long articles on the war because we, and for the matter of that men much abler than ourselves, cannot form any definite idea of the state of things at the front. So far the war has passed through three crises. The first was when the German advance towards Paris received a check, the second when the Germans compelled the Russians to fall back about two hundred miles, and the third when the Germans were able to unite with the Bulgarians and the Turks. When the road from Serbia to Turkey is free, Germany's forces will practically take possession of Turkey and advance through Western Asia up to Damascus, Mosoul and Aleppo. German military officers are already training the Turks and the Kurds in the art of modern warfare and the preparations will be completed in the course of the present cold weather. England, however, is not idle and she still rules the waves. Before next spring, England will be able to place an overwhelming number of men in the field, and in spite of the advantages so far gained by Germany, the final victory is bound to be on the Allies' side.

NAYAK,  
Dec. 13th, 1915.

77. The *Resalat* (Calcutta) of the 13th and 14th December has a long article on the marginally-noted subject, in the course of which it says:—

How is unity between Hindus and Moslems possible?

The secret of India's progress will be found neither in the resolutions of the Indian National Congress and the Moslem League, nor in the Universities which send out thousands of successful candidates every year, nor in the speeches of the liberty-loving individuals amongst us. A long time has elapsed since the foundation of the Universities and the Indian National Congress, but India has not progressed to any considerable extent during that period. The products of the Indian Universities do not possess any character. Up to this time very few intelligent men have been turned out by the University, who are capable of understanding that bloodshed is not justifiable for the sake of a four-legged creature (probably refers to a cow).

RESALAT,  
Dec. 13th & 14th, 1915.

The paper alludes to the speech of Lord Curzon, in which he referred to the weakness in the Indian character. Experience will show that though Lord Curzon was severely taken to task for the remark, yet there is a good deal of truth in it. One cannot say how far those, who taking note of the defects in the Indian character ask for self-government, deserve to be included in the list of wise men.

It is gratifying to find that there is a growing desire amongst the leaders and newspapers of the country, for creating unity between Hindus and Moslems. It is said that the League and the Congress are about to arrive at some understanding on the subject. In spite of all this, the question of cow-killing, which was raised some 20 years ago, is still kept alive. Its regrettable features are very much visible in Bengal and Bihar.

The paper thinks that Hindu-Moslem unity will be established if their attention is diverted towards industrial regeneration, and quotes the example of Japan.



The paper concludes by saying that if the Hindus really want to unite with the Moslems, then they should not oppose the sacrifice of cows. They should, instead of attacking the Moslem community, attack the Commissariat Department, which receives thousands of tons of beef for the consumption of English soldiers, and get the Municipal and Government markets closed, where beef is sold openly.

SANJIVANI,  
Dec. 9th, 1915.

78. The *Sanjivani* (Calcutta) of the 9th December is glad to learn that the Indian Moslem League is going to hold its annual Conference at Bombay on the 30th and 31st December, and that Congress delegates and delegates to the Conference will thus have an opportunity of meeting one another and cementing the bonds of friendship.

TARJOMAN,  
Dec. 15th, 1915.

79. The *Tarjoman* (Calcutta) of the 15th December, in referring to a telegram recently issued by the Associated Press, announcing the peaceful solution of the difficulties which had cropped up between two sections of the Moslem community on the question of holding a session of the Moslem League at Bombay, says that this was brought about by His Excellency the Governor of Bombay, on whom a deputation of Moslems had waited. The paper expresses its gratefulness to His Excellency for his tact and for his having found time in the midst of his heavy official duties to settle the communal disputes of the Moslems. The paper further remarks that the Moslem community ought to be ashamed of their mutual quarrels, which they are unable to settle themselves.

BANGALI,  
Dec 11th, 1915.

80. The *Bangali* (Calcutta) of the 11th December fails to find any justification for the reply by the Bombay Government to the question asked by the Hon'ble Mr. Patel regarding Government servants attending the Congress, and writes that such a thing is not becoming in a civilised Government. The paper remembers the decision passed on the question by the Government of India in 1890, and says that so long as that decision is in force there can be no harm in Government officers attending the Congress as visitors. Besides, if His Excellency the Governor of Madras and High Court Judges can attend the function, what harm can there be if other Government officers were also to do so? The paper hopes that the Government of Bombay will abide by the Government of India's decision referred to above.

DAINIK BASUMATI  
Dec., 9th, 1915.

81. The *Dainik Basumati* (Calcutta) of the 9th December says that the Indian National Congress has lost its influence on the educated Indian community simply through the fault of its leaders. These leaders are self-seeking men, who want only to advertise themselves without doing any real work for the country. The Bengalis have been repeatedly cheated by political agitators in connection with the *Swadeshi* movement. The change of tone also of many of these leaders, as, for instance, Sir Rabindra Nath Tagore, is a cause of the people's growing distrust for the Congress.

BANGALI,  
Dec. 10th, 1915.

82. The *Bangali* (Calcutta) of the 10th December gives a very short summary of Mrs. Besant's speech at Lucknow on Home Rule, in which she said that if Ireland had a claim to Home Rule India also had a claim to it. The administration of Native States, which is in some cases even more enlightened than the administration of British India, proves that the Indians are not unfit for Home Rule.

NAYAK,  
Dec. 9th, 1915.

83. The *Nayak* (Calcutta) of the 9th December refers to the prolonged interview recently granted to its editor, Babu Panchkari Banerji, by His Excellency the Governor, whom it belauds as a "generous and noble-hearted ruler." May His Excellency's honest efforts for the good government of the country be crowned with success.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator to Government.*

BENGALI TRANSLATOR'S OFFICE,

*The 18th December 1915.*

B. S. Press—18-12-1915—850X—186—H. C.



## REPORT (PART II)

ON

## INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 18th December 1915.

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS  
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE  
BRANCH.**

**[As it stood on 1st January 1915.]**

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	<b>"Amrita Bazar Patrika." (N.)</b>	Calcutta	Daily	Manmatha Nath Banarji, Brahmin	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	<b>"Bengalee" (N.)</b>	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	<b>"Calcutta Budget" (N.)</b>	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	<b>"Calcutta Spectator" (N.)</b>	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39,	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.)	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended.)
12	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38	1,000
13	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	<b>"East" (N.)</b>	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57,	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.)	Ditto	Do.	Kalachand Sarkar, Benia, age 33	50,000 (Free distribution.)
20	<b>"Hablu Matin"</b> (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46	1,000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46	500
22	<b>"Herald" (N.)</b>	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	<b>"Hindoo Patriot" (N.)</b>	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47	2,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta ...	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto ...	Do. ...	Mati Lal Ghosh, Kayastha, age 60, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto ...	Do ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto ...	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto ...	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto ...	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto ...	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record" (The) (P.)	Ditto ...	Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto ...	Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto ...	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto ...	Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	"Indian Royal Chronicle" (P.)	Ditto ...	Monthly ...	Shamlal De, Hindu Subarnabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto ...	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto ...	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto ...	Do. ...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Mussalman" (N.)...	Ditto ...	Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto ...	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto ...	Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Rels and Rayyet" (N.)	Ditto ...	Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	"Review" (P.) ..	Ditto ...	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto ...	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto ...	Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto ...	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto ...	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditto ...	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto ...	Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700



## II.—HOME ADMINISTRATION.

## (a)—Police.

1233. In his address at the Madras University Convocation, writes the *Modern Review*, Sir Harold Stuart referred to the problem of careers for young Indians. It is true that in the higher rungs of the manufacturing or commercial or legal careers there is more money than in Government service; but seeing that many European public servants and a few Indians, too, leave lakhs for their children, it cannot be said that there is no money in the public services. Sir Harold particularly mentioned the police service, and as he laid stress on bringing harmony into village life, it may be presumed that he was thinking mainly of posts like those of Sub-Inspectors and Head Constables. Certainly no honest work is beneath anybody's dignity to perform, but there is no reason why Indian youths should not aspire to become Assistant Superintendents and Superintendents of Police, and actually hold many of those posts. In the whole of India there is not a single Indian Assistant Superintendent of Police, and there are only nine Indian Superintendents. Evidently the higher police posts are looked upon as close preserves for Europeans, just as the commissioned ranks of the army are. Sir Harold evidently wished to hold up to the police service a very high ideal, else he would not have spoken in the same breath of the Church in England and the Police Department in India as providing careers for young men. The duty of the police really occupies a high moral plane, but in India it is generally performed in such a manner that the mention of the Church and the Police in the way the speaker did seems an incongruity. Looking merely at the pecuniary aspect of the two kinds of career in England and India open to educated young men, it at once occurs to the journal that young Englishmen can become Bishops and Archbishops too, but young Indians cannot become even Assistant Superintendents of Police.

MODERN REVIEW,  
Dec. 1915.

1234. Edmund Burke in his antiquated way, writes the *Modern Review*, confessed that he did not know how to indict a whole nation. However, people are bound to become cleverer as time passes, ultimately acquiring the power to pass a wholesale verdict on a people. Hence Mr. R. B. Hughes-Buller, C.I.E., I.C.S., Inspector-General of Police, Bengal, is found indicting a whole people in his report on the police administration of Bengal for 1914. The situation is not without its humour, and its pathos, too, for Mr. Hughes-Buller is a public servant, of course, theoretically, and is maintained with the money which the people pay. Yet he can abuse his real masters, the people (in theory, of course), and keep his post and obtain official praise and promotion. The people of Bengal do not entertain a high opinion of the efficiency and integrity of the police force as a whole, though it is certainly not the unanimous or general public opinion of Bengal that there are no competent or honest men in the Police Department. In many things there is a law of reciprocity. As people do not think well of the police, the head of the police naturally retaliates by calling all Bengalis cowards. This may be natural, but it is hardly the way to win "the confidence" or secure "the co-operation" of the people. The Hindu police officers of Bengal have been praised for their conduct. "Some have given their lives for the British Government, while many have suffered bitter social persecution." Evidently these men are not cowards, and it would also seem to be clear that Bengali dakaites and anarchists have a sort of misapplied daring. They handle fire-arms, too, in their wicked work. How comes it, then, that all Bengalis are considered extremely timid, except when they are policemen on the one hand or dakaites and anarchists on the other? Instead of there being excessive protection afforded by the police there is not even adequate protection. It would seem, then, that the lack of means for self-defence and of necessary facilities for acquiring practical knowledge of the art of self-defence and of keeping up its practice was mainly responsible for the emasculation of the

MODERN REVIEW,  
Dec. 1915.



people. Over-government and subjection to petty tyranny and plundering also make a people spiritless. The journal does not question the courage and devotion to duty of the European officers, but as not one of them has been killed in putting down anarchism, it is not clear how they can have set the example of devotion to duty at the risk of losing their lives. In addition to giving one specific instance, Mr. Hughes-Buller makes a general assertion that in the investigation into several *bhadralok* dakaities and in many ordinary professional cases, although licensed firearms were available in the immediate locality, they were never used. Both the mention of the specific instance and the general assertion have been made, it is presumed, on the reports of subordinate officers, as the Inspector-General does not do investigation work personally. As police veracity has not always stood the test of trials before the Judges of the highest tribunal in the land, *e.g.*, in the Mussalmanpara bomb case, in the case of the murder of Inspector Nripendra Ghosh, etc., the paper can only hope that the reports on which Mr. Hughes-Buller bases his sweeping conclusions were accurate in every respect, and not designed to explain away failure and inefficiency. Moreover, the mere possession of licensed firearms is not enough. Their possession and use by Indians are hedged in by restrictions and surveillance which do not exist in the case of Europeans, who practise shooting so often and so freely as sometimes to kill Indians by accident. When the Arms Act was passed, there were no political dakaites, and consequently no risk of their replenishing their stock by carrying away guns from their cowardly possessors. Why, then, were the people disarmed at that time? Government certainly, rightly or wrongly, feared some mischief if the people were allowed to freely buy, keep and use arms. However, one does not apprehend mischief from utter cowards. Evidently, then, their immediate ancestors were not utter cowards. If now Bengalis are cowards, what is the cause?

MODERN REVIEW,  
Dec. 1915.

1235. In his report on the police administration of Bengal, writes the *Modern Review*, the Inspector-General speaks of the participation of the student class in dakaities. Many charges are brought against the public, particularly English-educated persons. It is as easy to make such vague accusations as it is difficult to meet them. Some gentlemen of Serampur voluntarily formed themselves into a night patrolling body to prevent thefts and robberies in the neighbourhood. While they worked, there were no thefts in the town, though previous to this period crimes against property had been very frequent. The useful work of this band of volunteers came to an abrupt close in a very unexpected manner. The police searched the houses of some of them, though nothing incriminating was found. All the members naturally felt highly insulted and thenceforth refrained from performing their self-imposed task. It will be admitted that the police did not appreciate the co-operation of the public in this instance. Babu Surendra Nath Banarji offered, in the Legislative Council, on behalf of the public, to co-operate with Government in putting down political dakaities and similar crimes, and wanted to know in what particular way the public could co-operate. This offer of co-operation was not accepted. The police are feared and distrusted. It is admitted in the Government resolution itself that the police do not enjoy the confidence of their fellow-countrymen. Hence people are afraid of approaching them even in a friendly spirit. Co-operation with the police would probably in most cases involve appearance before law-courts as witnesses; but witnesses receive such inconsiderate treatment in various ways, cases are so often adjourned, and men would not for conscientious reasons give evidence exactly in the way the prosecution desired, that people are afraid of being summoned as witnesses. The journal admits to the fullest extent the urgent need of taking steps to prevent boys from coming under the influence of the anarchists and joining them. The difficulty lies in the choice of the method of combating anarchism. It appears that the terrorists and "political" dakaites seldom read the best newspapers and periodicals; seldom do they come to hear the speeches of the most thoughtful speakers. Even if they did read the papers and hear these addresses, they would not read or hear exactly what would convince and do them good. So far as successfully combating the propaganda is concerned, it is perfectly useless merely to call



these perverted young men wicked and cowardly, and so on. It is also useless for this purpose to shout from the housetops, "We are loyal, we are loyal." Evidently these terrorists have reasons (however baseless) of their own for doing what they do. The paper can only guess, but does not know these reasons. Even if it knew them, the laws against "seditious" speeches and writings are so comprehensive, vague and elastic that in combating anarchistic propaganda one may get enmeshed in the toils of these laws. People do not like to take that risk. The existence of terrorism may also be admitted. Supposing the anarchists' arguments were known and refuted, there would still have to be found a method for the politico-economical advancement of the country which would satisfy young and eager minds. The political and economic condition of the country is not what it ought to be. The anarchist method of betterment, if any, is wrong. The bureaucrat tells teachers and students alike to eschew *all* politics as poison, though all the while the boys may be imbibing bad politics and drinking alcoholic liquors instead of water or milk; for man being a political animal, particularly the twentieth century civilized man, a politically vacant brain is nowadays difficult to manufacture. The sun-dried bureaucrat is of opinion that India is governed in the best of all possible ways, that it is best for Indians always to be governed, and that they are naturally unfit for self-rule. The better class of bureaucrats admit that India may have a better political future, but that it lies in so remote a future that it is useless to talk of it now. This will never do. The leaders of the people and the rulers alike must be able to tell the boys of a process of political evolution which will lead India to the goal not more slowly than has been the case in other lands in recent years. What is still more imperative, the process must be seen, perceived, felt to be already at work. The boys must be convinced that the people are moving forward, progressing, at a pace not slower than in other modern countries. Ignorance of the right kind of politics must be dispelled by a wide diffusion of knowledge, the bureaucrat ceasing in actual practice to believe that in India every other kind of politics is wrong except bureaucrat-worship. The economic condition of the country must be bettered and unemployment lessened by an active policy of promoting and encouraging industries by the State. It is absolutely useless to say that Government cannot supply capital, that it cannot start factories, that technical education does not precede but follows the foundation of industries, and all the other catch-words. The people know what has been accomplished in other lands, and how. They are convinced that India is a part of the world, Indian nature is human nature, and Indians are fit and destined to take part in the world-movements. The journal desires also to tell Indian boys that just as when they are thirsty they do not drink poison in the absence of water, but wait and search for water itself, so if there be no legitimate channels of adventure, they must not take to wicked ways to gratify a craze for adventure. If they cannot easily hit upon methods of political work which would satisfy their reason and the moral sense, they must not have recourse to methods dictated by hatred and blind fury, but must wait, and think and reason calmly. The journal does not think the lessons of history support the anarchist propaganda. Even if they did, history is not an infallible guide; it ought not to be followed blindly. To be followed, a historical precedent should square with the particular circumstances of a country, must satisfy reason and the moral sense and must not militate against the spiritual ideal of humanity.

1236. Commenting on the Police Administration Report, the *Herald*

The Police Report.

writes that the opinion of the lay public is that the Criminal Intelligence (*sic*) Department have

not been quite successful in fighting the anarchist movement. The journal does not underrate their difficulties; but their failures lie on the surface, and they are so many that it is hard to call them by any other name. The Inspector-General seems, however, quite satisfied with their work. Mr. Hughes-Buller is of opinion that revolutionary activity has been greatly stimulated by the outbreak of the war, and he has no hesitation in saying that the public owe to these arrests a much greater immunity from violent revolutionary crime—bad as that has been—than they would otherwise have experienced. It will be remembered that in August 1914, 50. Mauser pistols

HERALD.  
4th Dec. 1915.



and 46,000 rounds of ammunition were stolen from a consignment intended for Messrs. Rodda & Co. The journal learns with much concern that a most serious complexion has been put upon recent events by this unfortunate theft. Nearly half the consignment of cartridges has since been recovered, but in almost all the recent dakaities and outrages Mauser cases have been picked up, thus pointing to the fact that these weapons have been widely distributed. This fact makes it incumbent upon the police to trace these desperate thieves, for it is obvious that they are indissolubly linked together with the anarchists who are responsible for so many bloody crimes in India. The theft occurred long ago, and the paper wishes Mr. Hughes-Buller could have said in the present Administration Report that the culprits had already been traced. However he may try to whitewash the police, it has always appeared to the public that some of the more important cases should have received better treatment at their hands than they actually did. To secure the active co-operation of the public in the arrest of dakaites, an order was passed by Government in 1913 empowering District Magistrates to grant rewards. In six instances, rewards amounting to Rs. 4,000 were earned by villagers for arresting unarmed dakaites, and the journal is glad to learn that the rewards offered are gradually inducing the population to resist. Mr. Hughes-Buller is of opinion that the means which the authorities possess under the law to suppress the circulation of seditious literature are "totally inadequate." He has addressed a separate communication to Government on this subject. It is to be hoped that he does not propose any fresh fetters for the press.

AMRITA BAZAR  
PATRIKA.  
15th Dec. 1915.

1237. Commenting on His Excellency the Governor's reference to the police in his Council speech, the *Amrita Bazar Patrika* writes that His Excellency said rightly that it takes some time before effective remedies are found for a new kind of crime. It should be noted here, that, like anarchism, motor dakaity is an importation from the West. It was materialised in India through the bioscope, and criminally disposed young men are profiting by it and creating terror in the city. His Excellency gives a very fair description of the real situation. It is a truism indeed that as long as the people and the police have no confidence in each other, crime must remain undetected to a large extent. How is this mutual good feeling to be secured? His Excellency enumerates some of the difficulties that stand in the way. One of these is that the people are not willing to give evidence in criminal cases. Well, this is what happens, as a rule. When a theft is committed in a certain house, its owner is bound to give information of the incident to the police. Perhaps he knows the thief, perhaps he suspects some one. However, if he discloses the name of the person the investigating police officer drags him here and there to point out the real or suspected thief, and he has to leave his home and business and follow the police as long as the investigation is not completed. His trouble does not end with the police. If the culprit is caught and sent up for trial, he has to dance attendance at the court, which may be 10 or 20 miles from his village, and he has perhaps to walk all this distance, neglecting his business, health and convenience. While giving his evidence, he may also be insulted by the cross-examining defence pleader. Nor is this all. Sometimes he runs the risk of being prosecuted for giving false evidence. Sometimes he is maltreated by the police; sometimes the latter threaten him with prosecution for giving false information regarding a theft, and he has to keep them in good humour by bribing them. Who can blame the people if, under these circumstances, they do not help the police in detecting crimes? There are also several other matters which make the people shun the police. The latter can harass and oppress the former with impunity. As a matter of fact, the police, backed as they are by the executive authorities, are too powerful for the people. The police often fail to detect the real culprits and send up innocent men for trial. Such is the power wielded by the police that Deputy Magistrates, with rare exceptions, often dare not punish an accused policeman or police officer, or acquit a prisoner sent up by the police. Thus, the people, when oppressed by a policeman or police officer, do not, as a rule, bring any complaint against him, believing that he has the support of the District Magistrate. Thus also many innocent men charged by the police are punished



by the helpless subordinate Magistrates, who are sure to offend the Police Superintendent and through him the District Magistrate, in whose hands their future prospects lie, if they cannot show a good percentage of convictions in police cases. The real fact is that Bengal is the most non-criminal province in the whole of India. That is what official statistics show. But for the sensational crimes of a handful of anarchists and *bhadralok* dakaits, Bengal would not have been known as a criminal province at all. It is said that there is one policeman for about 2,000 people in Bengal. However, the masses of the population are so gentle and law-abiding that one policeman is sufficient to control even 10,000 of them.

(b)—*Working of the Courts.*

1238. The *Bengalee* writes that after the viceregal act of merciful justice with regard to the sentences in the Lahore conspiracy case and Sir Michael O'Dwyer's imitation of this example, the Anglo-Indian extremists were eager for an opportunity to enforce their favourite doctrine of an eye for an eye, a tooth for a tooth, a nail for a nail. The Sessions Judge of Barisal has now come to their rescue. In delivering judgment in the supplementary conspiracy case the Judge felt called upon to do a little philosophising by way of justifying the drastic punishments which he was about to inflict on the accused. One of the doctrines which he thought fit to inculcate in this connection is that anarchism cannot be killed with kindness. Really? Even those who have not the right sort of instinct to guide them and very often fall victims to intellectual death-traps, have only to consult history in order to eradicate the evil. The journal challenges the student of history to point to a single instance where popular distemper has yielded to any other treatment than conciliation. Every despot from Cæsar Borgia to Metternich has conclusively demonstrated by a scrupulous observance of the policy of coercion that negative methods lead but to disaster; and it was not reserved for the Sessions Judge of Barisal to put the unsoundness of the Mosaic dictum to a fresh test. Even if he could dispassionately examine the growth of anarchism in Bengal, he could not have made such a grievous misapplication of its object lesson as he has done in the present case. The sentences of death on so many as 24 in the Lahore conspiracy case did not prevent the murders in Musjidbari Street and Mymensingh. In the light of these facts the advocacy of drastic punishments is puerile and ridiculous.

BENGALÉE.  
10th Dec. 1915.

(d)—*Education.*

1239. Referring to Dr. Sunder Lal's address at the Convocation of the Allahabad University regarding the growing number of undergraduates who are refused admission to the affiliated colleges, the *Bengalee* remarks that the question is indeed one of pressing importance. The number of undergraduates is steadily increasing with the spread of education and the greater efficiency in the teaching that is imparted. However, there are hundreds of young men who, having passed the Matriculation Examination, are denied admission to colleges. The complaint is growing, and is more or less applicable to every part of India. What are these young men to do? The longer the solution is deferred, the graver becomes the problem, for the numbers go on increasing and the discontent amongst these young men becomes keener and more widespread. All the avenues to learning a profession are closed to them. They cannot join the legal or the medical profession, which demands, and very rightly, a higher intellectual equipment. There are no technical institutions where they might qualify for the trades and industries. The army is closed to them. They are thrown broadcast upon the world, to struggle and earn a livelihood as best they can. In many cases they are burdened with families. An idle life, engendering discontent, is the lot of many; and the devil finds mischief for idle hands to do. The educational problem is thus at the root

BENGALÉE.  
9th Dec. 1915.



of economic difficulties, and the economic situation lends colour and complexion to some of the gravest political problems with which the Government and the country are confronted. The journal deplors the dakaities, mis-called political, which have their roots in the economic situation. If the misguided young men who resort to these acts of lawlessness and violence, could earn a decent living and had fair prospects, many of them would become respectable citizens. Let the economic problem be solved and dakaities will disappear. Its solution demands a satisfactory treatment of the educational problem. The question, therefore, which was raised by Dr. Sunder Lal has widespread ramifications and involves far-reaching issues. No problem is more pressing or more momentous. Dr. Watson in Calcutta wanted to solve it by reducing the number of matriculates. It is a foolish device, which would only aggravate the evil by swelling the number of the discontented.

(h)—General.

MODERN REVIEW,  
Dec. 1915.

1240. The *Modern Review* writes that Gibbon, in a passage in his *Decline and Fall of the Roman Empire*, reproduces the conception of Oriental justice prevalent

in his time. Speaking of the Byzantine Emperor Theophilus, he says that "the justice of Theophilus was fashioned on the model of the Oriental despots, who, in personal and irregular acts of authority, consult the reason or passion of the moment, without measuring the sentence by the law, or the penalty by the offence. A poor woman threw herself at the Emperor's feet to complain of a powerful neighbour, the brother of the Empress, who had raised his palace-wall to such an inconvenient height, that her humble dwelling was excluded from light and air! On the proof of the fact, instead of granting, like an ordinary judge, sufficient or ample damages to the plaintiff, the sovereign adjudged to her use and benefit the palace and the ground." Had Gibbon lived in these days, when bureaucratic reign has established itself in all its glory in India, he would not have to go to the Oriental races for his analogy. The journal has heard of Heaven-borns who have thrown rupees into the rivers to teach an unwilling ferryman, for whom they were meant, a wholesome lesson, or offered an extravagant price for a common fruit to make a village tyrant, who wanted to have it cheap, pay dearly for it. The rôle of the benevolent despot, the *Ma-bap* of the poor raiyat, has often been played in India by the white rulers, at the cost of, and to emphasize their dislike for, the educated Indian, and the quality of their justice has not differed materially from that of the Emperor Theophilus. The attitude of high-placed officials who have to perform the uncongenial task of expressing their disapproval of the conduct of their subordinates with whom they are in secret sympathy, has been well described by Gibbon in his analysis of the policy of Julian the Apostate, who was outwardly tolerant towards Christianity. He says: " . . . . . The Emperor, who dissembled as long as possible his knowledge of the injustice that was exercised in his name, expressed his real sense of the conduct of his officers by gentle reproofs and substantial rewards."

HABUL MATIN,  
8th Dec. 1915.

1241. The *Hablul Matin* writes that Mr. Muhammad Ali and his brother have been removed from the neighbourhood of Delhi and sent to a remote place in the Central

Provinces. No reason has been assigned for their change of residence. Is it because the climate of Delhi is very trying during the winter? The journal can only make conjectures. Several months have passed since the internment of Mr. Muhammad Ali and his brother, and although the voice of protest has been hushed, yet the feeling of dissatisfaction is as strong as ever. The enforced absence of Mr. Muhammad Ali from the next session of the Moslem League will be felt by delegates who will attend the meeting. The paper earnestly hopes that a resolution will be passed, both at the meeting of the Congress and that of the League, praying for the release of the sturdy Islamic patriot. There are precedents for such a course of action. When the Natu brothers were deported, a resolution of protest was passed at the Congress. The same was done when Babus Ashwini Kumar and Krishna Kumar Mitra



were deported. Why should not the same thing be done in the case of Mr. Muhammad Ali? If such a resolution be passed in the Congress, it will do more than anything else to promote cordial relations between the two sections of the Indian community.

1242. Ten years ago, writes the *Hablul Matin*, if anybody had predicted that dakaities would be committed in the most crowded places in Calcutta he would have been

Anarchist outrages.

considered a madman. However, such is the state of things to-day, and the lives and property of citizens are in grave peril. The exploits of the motor bandits have surpassed in audacity and daring any past episodes in the annals of crime in this country. It is clear that such a state of things is intolerable, but the question is, what is the remedy for the evil? The journal frankly confesses that it does not believe that the repeal of the Arms Act is the panacea for this evil. When the taxi-cab dakaites raided the poddar's shop in Corporation Street, the place was crowded, but every one decamped, and even the neighbours shut their windows. Yet the desperadoes were few in number, and although armed with revolvers, might have been easily overpowered by the large crowd. The paper is proud to learn that a solitary Moslem youth had the courage to give chase to the bandits. The wealthy inhabitants of the town should be allowed to have armed retainers at their own expense. Every man of substance should arrange for telephonic communication with the local police-station. The Commissioner of Police will no doubt make arrangements for the proper supervision of taxi-drivers, who should be directed to report every suspicious incident to the police. Responsible persons in every ward of the town should form themselves into vigilance committees to co-operate with the local police in exercising surveillance over suspicious persons. The police and the citizens must co-operate in stamping out this evil. As such crimes are believed to be committed by unemployed young men, care should be taken to have a register of all young men who are idlers and have no ostensible means of livelihood. The exits from the town into the suburbs should be guarded by armed policemen, with orders to stop all taxies going out after dusk. Other precautions will no doubt be taken by the authorities. It has become absolutely necessary to allay the panic caused among business people by such daring crimes. A suggestion has been made by a leading Hindu newspaper that the anarchists should be sent to the front. Now, the question is, who are the anarchists? If there is tangible evidence against any person, then he can be prosecuted or interned under the Defence Act. There are many hundreds of political suspects, who should be placed under the surveillance of responsible persons. Those who have not already become hardened criminals can be reclaimed by mere persuasion and converted into useful members of society. The idea of sending them to the front to fight the Germans is so impracticable that it is not surprising that some of the Anglo-Indian newspapers are ridiculing it.

1243. The *Amrita Bazar Patrika* writes that the necessity for economy is as paramount in England as in India. Yet how differently are the responsible authorities in the two countries trying to save money! The

Reduction of salaries of public officers.

British Government is going to reduce the salaries of its own members, of members of the House of Commons and of recipients of political pensions by one-third. On the other hand, the Governments in India, supreme and local, are trying to economise by suspending practically all important schemes of improvement, and not by the reduction of the salaries of their own members. First of all, the stern fact should not be lost sight of that the people of this country are over-governed and the price they have to pay for the administration is beyond their capacity. Nobody will have the hardihood to deny that India is a country of famines and pestilences. Here tens of millions know not what a full meal is from one year's end to another. Here myriads of human beings drink what is not water but veritable poisonous liquid. Malaria, plague and cholera are annually decimating the country. Ponder, then, on the fact that, during the last ten or twelve years, prices of necessary articles have gone up to famine rates in every part of this peninsula. The inhabitants of such a country have to maintain the costliest rule in the world, that is to say, maintain a huge number of princely-paid aliens in the general

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and special branches of the Civil Service, not to mention the cost of the Military Service, which is even more crushing. The gravity of this aspect of the question cannot be overstated both in the interests of His Majesty's Indian subjects and those of the Empire itself. The inevitable crash must come, if a starving and pestilence-stricken people are not relieved of their burden, but are taxed to the utmost. Modern Civilians are far more highly paid than their brethren who served under the East India Company. The ordinary salary of a Cabinet Minister in England is £5,000 a year, but that is the salary of a Chief Commissioner in India! There would have been no objection to this arrangement, if India had remained the proverbial land of the pagoda tree; but, when the failure of a single monsoon brings about famine or severe scarcity in the land, and when war has rendered the situation ten times worse, it is sheer cruelty to fasten the most expensive Civil Service on a people who practically do not live but drag out a miserable existence. Need the journal explain the likely effect of not reducing the cost of the administration by curtailing the salaries of the members of the Civil Service and other services, and of stopping all works of public utility or most of them? If the burden of maintaining British rule in India was very heavy before, it has become heavier, by far, owing to the war. If this burden is not lightened and sanitary and economic measures are suspended, the inevitable result will be more disease and more starvation. This means that not only will more people die, but those who are left in a half-dead condition will not be able to raise the needed revenue for the maintenance of the costliest Government in the world.

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PATRIKA,  
9th Dec. 1915.

1244. The *Amrita Bazar Patrika* writes that the Badshapur political dakaity case after a trial of over three months by Mr. E. M. Nanavati, specially appointed for the purpose, ended in the acquittal of all the accused.

The Badshapur political dakaity case.

The alleged dakaity was committed last summer, and, as a result of the police enquiry that followed, 50 persons were arrested and placed on trial. Mr. O'Neil, of the Lucknow Bar, was engaged as prosecution Counsel. Mr. Nanavati, in a luminous judgment covering over 200 pages of foolscap paper, acquitted all the accused, holding that there was no dakaity either political or non-political! It is said that the United Provinces Government had to spend Rs. 10,000 in prosecuting this case. Of course, the matter will end there and nobody will be held responsible for this waste of public money. That is the case everywhere, especially in Bengal, where a so-called political case sometimes costs a great deal of money. This case is another instance to show that there is no dearth of money when a police prosecution is concerned, but the public exchequer will be found empty when funds are needed for educational and sanitary purposes.

INDIAN MIRROR  
11th Dec. 1915.

1245. Except Sir Valentine Chirol's *Unrest in India*, writes the *Indian Mirror*, few works deal so clearly and dispassionately with the problem of political crime as the Report

Manufacture of student dakaitis.

of the Bengal District Administration Committee; and the journal feels that if early effect were given to the suggestions made by the Hon'ble Mr. E. V. Levinge and his colleagues, there would be a distinct improvement in the situation. Nobody could have analysed and explained the psychology of the student criminal so correctly and lucidly as the District Administration Committee has done. The subject must continue to be one of interest until a satisfactory solution of the problem of wiping out the evil has been evolved. The political trials which have taken place recently in various parts of India, disclose facts which lead to the same conclusion, namely, that the young criminals are generally "influenced by perverted idealism, inculcated by the contrivances of an inner circle of revolutionaries." The latest illustration of this fact is what is known as the supplementary Barisal case. In discussing the deterrent effect of punishment on conspirators, the learned Judge has given a most interesting exposition of the evolution of the boy criminal. It will be well for the Government, the educational authorities, and the public in general to note this. To put it tersely, the perverter of youth seems a saint when most he plays the Devil. He spreads out his net carefully and lures his victims into it with a winning smile. His bait is often a twisted text of the *Gita*, and his book is the high-strung oration of some Nationalist fire-eater.



Perversion of youth by bad literature, false teaching and religious fanaticism is, therefore, the chief evil that requires to be combated; and, perhaps, the University should be the first to take cognizance of the matter. There are various ways in which "evil communications" are spread among the young. When Nationalist papers aver that India is suffering from innumerable evils, and that all of them can be remedied by the single expedient of granting "Home Rule," it is not to be wondered at if a certain number of callow youths are influenced by "perverted idealism." The first step which the educational authorities might take is to impose a rigorous censorship on the literature which reaches the young and to weed out undesirable teachers.

1246. The increase in anarchical crime in Bengal and even in Calcutta, writes the *Indian Empire*, and the inability of the authorities to trace out the criminals in nearly all

Anarchists in Bengal.

cases, have come to such a pass that it is impossible to keep silence over the matter. In the very heart of Calcutta every substantial shopkeeper has been compelled to shut his shop before dusk and all money transactions at night have been practically stopped, to the serious inconvenience and hardship of all concerned. In India the people have no arms, and by centuries of absolute dependence on outside assistance they have lost the instinct of self-defence and natural resistance against criminals, especially those who are fully armed. One remedy that suggests itself is to give arms to the people. In the present circumstances, the people are absolutely at the mercy of the dakaites. Some way out of the difficulty ought to be found. If all the people cannot be allowed to bear arms, at least the respectable classes ought to be allowed the privilege. An amendment of the Arms Act has become urgent to enable respectable people to possess arms without the present needless restrictions, which are often annoying. If the authorities cannot take a liberal view of this question, it is hopeless to expect an improvement in the present situation. The detective ability of the police should also be improved. Mere abuse of the people for not co-operating with the police will not help. The people are already victims of these crimes, and it is clear they would not endure them if they could only help to get rid of the anarchist pest. The journal hopes the authorities will realise the futility of making laws stringent without trusting respectable people and furnishing them with the means to resist armed dakaites.

INDIAN EMPIRE,  
14th Dec. 1915.

#### VI.—MISCELLANEOUS.

1247. A very interesting suggestion has been made by the *Patrika*,

Why not send the anarchists to the front?

writes the *Telegraph*, to the effect that the anarchists may, with advantage, be sent to the front. As everyone will admit, there is a refreshing

novelty in the suggestion. Here, when convicted, these young men become a burden on the State; whereas, if sent to the front, they would be engaged in useful work. If they died on the field no one would be sorry, and if they acquitted themselves well and returned they would surely be chastened and reformed, for at the seat of war they would naturally be cured of any wild ideas they might entertain here. There is nothing in the suggestion which need cause surprise or apprehension. On the other hand, every one who knows the country must admit that the anarchists could never get as many recruits as they are evidently getting now if the military aspirations of the people had any chance of being satisfied, and if the bread problem had not become so acute. It cannot be denied that the anarchists have courage. Perhaps they are ready to take others' lives, but are they not equally prepared to lay down their own? If they are, they cannot certainly be charged with want of courage, whatever else may be their shortcomings or sins. Moreover, it is stated that in France a serious proposal has been put forward to send able-bodied criminals, now in jail, to the trenches. Now, whatever may be said of others, there can be nothing to choose between Bengali anarchists and French criminals.

TELEGRAPH.  
11th Dec. 1915.

F. P. MCKINTY,  
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11, CAMAC STREET,  
CALCUTTA,  
The 18th December 1915.



